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an introduction and eight chapters. In the preface we are told that the inspiration of the work was found in "Albrecht Ritschl's great work on *Justification and Reconciliation*," and that "the method and main trend of thought are Ritschlian." Thus anyone who might read the title and take up the book with the expectation of finding something new on Christ's teaching concerning the kingdom of God will not be left in doubt as to the contents of the work in hand.

The author, however, does not consider it "fair to make Ritschl responsible for all that he has written." Yet upon perusal one will find that he has followed very closely in the path marked out for him by his master, and it is only in the last two chapters that he treats of subjects which were but hinted at by Ritschl. To anyone conversant with the Ritschlian theology this book will not be of much interest, except as a sign that this new type of German theology has its followers in the United States. To one who is unconversant with this later German product this book will come with something of a shock, and in order that he may regain his equilibrium it would be well for him to read such a book as Professor James Orr's *The Ritschlian Theology and the Evangelical Faith*. This will give him a concise and enlightened view of Ritschl's position and that of his school. If this foretaste be pleasing, he can go on to a deeper study of this new contestant in the field of systematic theology, to which the work of Rev. L. H. Schwab has been a good introduction. HAMILTON FORD ALLEN.

A People's Commentary, Romans and I and II Corinthians. A Popular Commentary upon a Critical Basis, especially designed for Pastors and Sunday Schools. By GEORGE W. CLARK, D.D. Philadelphia: The American Baptist Publication Society, 1897. Pp. xxiv + 424. Cloth, \$1.25.

This is a good, practical commentary for readers who are unacquainted with Greek, and who desire a book at a low price. The author treats of the questions of introduction succinctly and conservatively, without troubling his reader with the differing views of other scholars. The commentary is condensed but clear, and evidently based upon a careful study of the original. We miss, to be sure, both in the analysis and in the commentary itself, a certain desirable sense of prospective, and breadth of view, a power of grasping the epistle as a whole; but this is probably due in some measure to the necessity of compression under which the writer worked, and is in any case to be

found only in the ablest books. We see no reason, however, why the author, having constructed a logical analysis, ignoring arbitrary chapter divisions, should then have placed his summaries at the beginning of the several chapters. The series of practical remarks which are occasionally added—unfortunately at the end of the chapters, instead of at the close of a section of the epistle—adds to its value for some Sunday-school teachers who will use it, but is not calculated to cultivate a just conception of what interpretation is. E. D. B.

An Introduction to the Literature of the Old Testament. By S. R.

DRIVER. Sixth edition, revised and enlarged; reset. New York: Chas. Scribner's Sons, 1897. Pp. xi+576. \$2.50, *net*.

The sixth edition of Professor S. R. Driver's *Introduction to the Literature of the Old Testament* is entirely reset, revised and enlarged. In addition to the former prefaces considerable new material is gathered in the preface to the present edition, particularly in reference to the progress of critical thought in Europe and America. Many indications of the growth of a more favorable sentiment toward critical studies are pointed out, and the regret is expressed that to so large an extent the treatment accorded critical results by conservatives is marked by "rhetorical depreciation and invective." Comments are made upon recent works both critical and archæological. The changes in the body of the work are not extensive, but serve to bring the discussion up to date by the addition of fresh literature to the admirable summaries at the heads of the different divisions, and by certain changes and additions in the text of the chapters. Among the additions noted in a rapid glance through the book may be seen remarks regarding the Holiness Code (pp. 51-9), the parenetic aim of the author of Deuteronomy 32 f. (p. 71), the Mosaic character of Deuteronomy (p. 91), the relation of Deuteronomy 5-26 to other parts of the book (pp. 93 f.), the character and date of the song of Moses, Deut. 33 (p. 98), remarks on Isaiah 18 and the literature dealing with it (p. 215), Isaiah 24:27, dating from the restoration, with quotations from Cheyne's *Introduction* (pp. 221 f.), the formation of the book of Jeremiah (pp. 271 f.), the reversal of the opinion expressed in the former edition on the date of Zech. 9-11 (pp. 349-51), the bearing of the recently discovered Hebrew original of Ecclus. 39-49 on the language of Qoheleth, grammatical and syntactical notes on Chronicles (pp. 538 f.). In addition, one notices the enlargement of the indexes, and